

be forever intertwined with the history of Israel. As a general, he led the heroic effort to secure Israel's existence. As a statesman, he made the historic decision to seek peace for his nation. Only a man who so fully understood the struggle to create a secure and democratic Israel could seize the moment to pursue peace.

It is tragically fitting that Prime Minister Rabin's last act was to speak in support of the peace process—a difficult yet vital process to which he devoted the past 2 years of his life.

I can add little to the words Yitzhak Rabin spoke on his last day. He said: "I was a military man for 27 years. I waged war as long as there was no chance for peace. I believe there is now a chance for peace, a great chance, and we must take advantage of it for those who are standing here, and for those who are not here—and they are many. I have always believed that the majority of the people want peace and are ready to take a chance for peace."

Yitzhak Rabin has done as much as anyone to build the Jewish state, defend it in time of need, and foster relationships with Israel's neighbors so that future generations will know peace instead of war. We mourn the loss of Yitzhak Rabin and pray that his life's work may continue.

The SPEAKER pro tempore. Under a previous order of the House, the gentleman from Florida [Ms. ROS-LEHTINEN] is recognized for 5 minutes.

[Ms. ROS-LEHTINEN addressed the House. Her remarks will appear hereafter in the Extensions of Remarks.]

CALLING FOR ABOLITION OF ELECTORAL COLLEGE

The SPEAKER pro tempore. Under a previous order of the House, the gentleman from West Virginia [Mr. WISE] is recognized for 5 minutes.

Mr. WISE. Mr. Speaker, 1 year from now, 1 year from this week, the entire Nation will be watching the results of the 1996 presidential election. As 1992 had a lot of suspense to it, including three candidates, 1996 could be a real roller coaster ride.

That is why I am introducing legislation today that would amend the Constitution of the United States to do away with the Electoral College and the winner-take-all system that says that a presidential candidate who wins even by 1 percent of the votes in a State therefore takes all the electoral votes in that State.

The reason I am calling to do away with the Electoral College is because I think 1 year from today we should not have the kind of possible suspenseful outcome that could happen. Because, Mr. Speaker, 1 year from today, as I read the newspapers and as I look at the tea leaves, we could have as many as four presidential candidates on the ballot.

We could have the Democratic nominee, presumably William Clinton. We

could have the Republican nominee. We could have the Independent United We Stand nominee, Ross Perot or someone else. I have heard talk of Jesse Jackson running as an Independent candidate. And who knows who else that may be running and winning a significant number of votes? As the system stands, if there is no one that is a clear winner in the Electoral College, then that election comes to the House of Representatives.

In 1992, if that had been the outcome, I suspect that the Republican candidate would have been concerned about coming into the House of Representatives, which was controlled by the Democratic Party. And so in 1996 it is fair to say the Democratic candidate may have some hesitation about coming to the House of Representatives controlled by the Republican Party. But I will tell you who really ought to be upset, would be an Independent candidate who has to come to a House that they do not have any votes, Republican or Democrat, in.

Why do we not end this anachronism, this vestige of the past, this Electoral College, by simply saying that the candidate that gets over 40 percent of the vote, the popular vote, is the winner. And indeed, if no candidate gets 40 percent of the vote, then the top two vote-getters have a runoff until one wins. That is what the American people deserve.

Some will say, well, if you do away with the Electoral College, this winner-take-all system whereby, if a presidential candidate gets 1 more vote in the State of West Virginia than the other candidates, that presidential candidate takes all 5 of our State's electoral votes, or if they get 1 more vote of the popular vote in the State of California, they get all 54 of those electoral votes, some say that small States may lose out on this. I do not buy that.

First of all, to be honest with you, presidential candidates do not drop in a great deal on us small States. They may fly through occasionally, have a tarmac press conference at the airport, but they are not spending a lot of time. They are going after the big populous States.

But the second thing is this. Why is it that if I vote and I vote for the winning candidate in West Virginia, my vote in effect is multiplied times five? My vote equals five electoral votes. But somebody with the winning candidate in California, their vote is multiplied by 54, the number of electors from California.

So for these reasons, I think it is essential that we make sure that the American public feels secure about the election process, and understands that it cannot be taken away and that the person who gets the most votes is the person who ends up being elected President; not the person getting the most votes, perhaps getting outdone and politically outmaneuvered in the House in a later election.

That is why I hope that we can pass this constitutional amendment to do away with the Electoral College once and for all. This is a college that ought to lose its certification.

The SPEAKER pro tempore. Under a previous order of the House, the gentleman from Florida [Mr. DIAZ-BALART] is recognized for 5 minutes.

[Mr. DIAZ-BALART addressed the House. His remarks will appear hereafter in the Extensions of Remarks.]

The SPEAKER pro tempore. Under a previous order of the House, the gentleman from American Samoa [Mr. FALEOMAVAEGA] is recognized for 5 minutes.

[Mr. FALEOMAVAEGA addressed the House. His remarks will appear hereafter in the Extensions of Remarks.]

The SPEAKER pro tempore. Under a previous order of the House, the gentleman from California [Mrs. SEASTRAND] is recognized for 5 minutes.

[Mrs. SEASTRAND addressed the House. Her remarks will appear hereafter in the Extensions of Remarks.]

TOLEDO COMMUNITY REMEMBERS AND PAYS TRIBUTE TO YITZHAK RABIN

The SPEAKER pro tempore. Under a previous order of the House, the gentleman from Ohio [Ms. KAPTUR] is recognized for 5 minutes.

Ms. KAPTUR. Mr. Speaker, last evening on November 6, the greater Toledo community gathered at Temple Shomer Emunim to pay tribute to the heroic life of Israeli Prime Minister Yitzhak Rabin. Our citizenry humbly assembled—Jew, Muslim, Hindu, Christian, people of all faiths and denominations—to stand together as free people, of diverse heritage, to light candles of commemoration and of peace. Our people wished to demonstrate that here in the United States—a Nation dedicated to justice, human betterment, and "E Pluribus Unum"—One from many—we stand at one with people of peace, wherever they reside.

We witness through our unity as well as our deep sorrow that the hope for peace for which Prime Minister Rabin laid down his life will enlarge the resolve of the entire world to bring its human and spiritual resources to bear on the Middle East peace process. May the cause for which he so nobly shed his blood be sanctified.

The heartfelt remarks of Rabbi Alan Sokobin, cochair community relations of the Jewish Federation of Greater Toledo, delivered with eloquence, offered deep comfort and inspiration. Let them be inserted in this RECORD as historical evidence of the international understanding of our Toledo community and the deep desire of all our people for reconciliation.

Those officiating at the ceremony included: Michael Berebitsky, president of the Jewish Federation of Greater Toledo; Rabbi Samuel Weinstein, Temple Shomer Emunim; Cantor Judy Seplowin, Temple Shomer Emunim; Cantor David Friedes, Temple Bnai Israel; Rabbi Arnold Bienstock, Temple Bnai Israel; Judah Segal, executive director of the Jewish Federation of Greater Toledo and Jewish community representatives; Cantor Evan Rubin, Congregation Etz Chayim; Rabbi Edward Garsek, Congregation Etz Chayim; and Rabbi Sokobin.

Mr. Speaker, Rabbi Sokobin spoke on behalf of our entire community when he said of the death of Prime Minister Rabin: "We all now share a pain which will not go away."

Then he reminded us of the life of Prime Minister Rabin:

[All his life, almost all his years were years of war. He was a first generation Sabra born of parents who fled persecution in Europe. His parents met when they fought side by side defending the Jews of the Old City who were defenseless when attacked in the orchestrated riots, the pogroms, of 1920. As a child of the thirties he was aware of tragedy enveloping the Jews of Europe. In Palestine, there were descriptions of horror as European Jewry was being wrapped in bloody shrouds of hatred. He was very conscious, deeply affected, by both the hatred of Jews in Europe and the enmity of Arabs.

His youthful passion was agronomy. He wanted to plant, to cultivate, to inspire the sacred soil to flourish. A young man of exceptional intelligence, at Kadoorie Agricultural School, he was the number one student. He achieved the highest score, comparable to one SAT scores, in Palestine. But he gave up his personal dream and accepted onerous responsibility. He became a soldier. He dropped the plowshare and took up the sword. His adult life was the sword. His army service was dedicated to killing. As a young man he killed, personally. Later, as a military commander he directed others that they might kill. He was well acquainted with death.

His final evening of life, at a rally for peace he joined in singing the song: Shiru shir la-shalom, sing a song of peace].

Mr. Speaker, it is our desire as the Toledo community on an interfaith and interdenominational basis to journey to the Middle East and to Israel as we recommit ourselves as witnesses to peace and in his memory and in our own way help Prime Minister Rabin's dream of peace reach ultimate fulfillment.

May God rest his soul and give comfort to his family, the people of Israel, and peace-loving peoples everywhere.

Mr. Speaker, I include the remarks of Rabbi Sokobin for the RECORD, as follows:

I have stood before you and represented you in other dolorous occasions. During moments of personal grief when your beloved lay before you and your grief required articulation you turned to me for words to tell of the immensity of your sorrow. I spoke for you other times as well. When we all were gripped by unbearable excruciating communal anguish such as that time of evil when the Israeli athletes were massacred at Munich. Who can forget our emotions when there was that craven attack on Yom Kippur, our holiest of days. We have gathered together as caring community too many

times when implacable enemies used the sword and inflicted unbearable pain.

Each time that I spoke to and for the community, I faced my own humanness and my own personal limitations. I could not explain those verities which were beyond my ken. I could not really interpret the activities of others that were outside of my understanding. I could not and still cannot understand, comprehend, the depth of hatred in some that they would wage war and commit terrorism. I could not and still cannot understand the malignity and cruelty of human beings who are willing to, who desire to, inflict excruciating pain on others.

But in the past it was enemies of the Jewish people who were uncompromising and unrelenting in their hostility. It was enemies who had views of destruction on their lips. This is the first time where the ripping, searing pain was caused, generated, not by a foe. What crushes my soul, causing agonizing soul searching, is what so many have said with simple majesty, "Jews don't kill Jews." Until now it has been a truism, an irrefutable axiom, that the political and ideological cannibalism that infects and contaminates other societies has not tainted Jewish life. Until now!

Yitzhak Rabin's life was taken by a senseless, irrational, stupid and unthinking act. That the finger that pulled the trigger had pointed to words in Torah is unthinkable! That a Jew could denigrate all that we represent, our ideals, our sanctified mission, the visions enunciated in our tradition, our God given flawless purposes is monstrous. We all now share a pain which will not go away. That this pain would be generated by the assassination of Yitzhak Rabin is also unthinkable. He in his life represented Israel's and the Jewish people's highest hope. In the moments prior to his death he exemplified and epitomized the torturous path of our people in our generation.

All his life, almost all his years were years of war. He was a first generation Sabra born of parents who fled persecution in Europe. His parents met when they fought side by side defending the Jews of the Old City who were defenseless when attacked in the orchestrated riots, the pogroms, of 1920. As a child of the thirties he was aware of tragedy enveloping the Jews of Europe. In Palestine, there were descriptions of horror as European Jewry was being wrapped in bloody shrouds of hatred. He was very conscious, deeply affected, by both the hatred of Jews in Europe and the enmity of Arabs.

His youthful passion was agronomy. He wanted to plant to cultivate, to inspire the sacred soil to flourish. A young man of exceptional intelligence, at Kadoorie Agricultural School, he was the number one student. He achieved the highest score, comparable to our SAT scores, in Palestine. But he gave up his personal dream and accepted onerous responsibility. He became a soldier. He dropped the plowshare and took up the sword. His adult life was the sword. His army service was dedicated to killing. As a young man he killed, personally. Later, as a military commander he directed others that they might kill. He was well acquainted with death.

His final evening of life, at a rally for peace he joined in singing the song: Shiru, shir la-shalom, sing a song of peace! He was blessed with active intelligence, deep commitment, dedication and unusual ability but he was not endowed with a singing voice. But he sang, Shini Shir la-shalom which is the Israeli equivalent of sixties song. "All we are asking, is give peace a chance." This was his final vision, his hope. He wanted the blessing to live to see his Israel proud, strong, productive, living in amity and concord in the family of nations. He wanted to lead his

country and his people who had been tortured by generations of war, a people who knew well the torment of mangled bodies and hasty funerals, to peace. He had walked with grieving families accompanying their loved ones to their place of peace in the military cemetery. Now he asked them to walk with him on a path of hope, not of promises, but trust and faith. He asked them to sing a new song, a song of peace.

We have gathered together on this sorrowful and melancholy evening not to mourn a man. By any measurable standard he was immensely successful and fulfilled. He was a richly loved and loving husband, parent and grandparent. He was an eminent soldier and statesman, honored by the world for his achievements. Beyond these accomplishments, which reflected both his leadership qualities and his humaneness, Yitzhak Rabin fulfilled a fundamental Biblical mandate

And they shall beat their swords into plowshares

And their spears into pruning hooks

Nation shall not lift up sword against nation

Neither shall they learn war anymore. (Micah 4:3)

This memorial service honors Yitzhak Rabin, a planter and a soldier. He protected his people, their ideals, and planted within them new hope. A hope which is ours as Jews. But our service is not only a memorial. It is our response to our initial question. How could a Jew slaughter another Jew? I have heard, as you must have as well, numerous commentators refer to the "loss of innocence" in Israel. Innocence meaning naivety, perhaps. But innocence meaning purity, integrity, utopian idealism is not lost. No one can take this from us. Not as long as we maintain those ideals, those sacred purposes. We are a sanctified people. We are not pragmatic: we are prophetic. For us, this is our moment of recommitment. Now we dedicate ourselves to share with our fellow Jews of Israel, our brethren throughout the world in all our habitations to seek a path of reconciliation and equitable peace.

We would have a peace predicated upon the ancient principles enunciated in our sacred tradition. We must devote ourselves to ancient the mandate given us by the great Rabbi Hillel.

Be of the disciples of Aaron.

Love peace, pursue peace.

Reach out to your fellow human being. (Ethics of the Fathers).

We must stretch forth our hands, reaching across the gulf of hostility, to create peace, amity, concord and hope.

The SPEAKER pro tempore. Under a previous order of the House, the gentleman from Arizona [Mr. SHADEGG] is recognized for 5 minutes.

[Mr. SHADEGG addressed the House. His remarks will appear hereafter in the Extensions of Remarks.]

The SPEAKER pro tempore. Under a previous order of the House, the gentleman from Indiana [Mr. MCINTOSH] is recognized for 5 minutes.

[Mr. MCINTOSH addressed the House. His remarks will appear hereafter in the Extensions of Remarks.]

The SPEAKER pro tempore. Under a previous order of the House, the gentleman from Maryland [Mr. EHRLICH] is recognized for 5 minutes.